4: Garnett B-4, 5 (ca. 1880) 1891
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583 184 principal inhabitants of Orosh have all been acquired in this way, and far from resenting or being ashamed of the circumstance, they are, on the contrary, proud of it, and their relatives accept the situation on payment of the usual dowry. And although they may not embrace with enthusiasm the faith into which they are generally baptised as a preliminary to marriage, they scrupulously observe its external forms, are much devoted to their husbands, proud of their reputation, and jealous of their honour, which, should occasion require, they are ready either to defend or avenge.

428 611 Among these exogamous tribes, succession is, as a rule, in the male line. If, however, there are no surviving sons, and a daughter chooses to remain single, she may enjoy the usufruct of her father's property, which on her death reverts to her nearest male relatives. If a man die childless his property is divided among his male relatives, who pay to his widow a pension, she remaining in his house or returning to her friends as she pleases, and retaining all that she has received from her parents either before or after her marriage.

567 428 As with the Osmanlis, the children by slaves of Moslem Albanians have an equal right with those of free mothers to succeed to the estate of their father.[1]

587 If the deceased husband has an unmarried brother, the latter has a right to marry the widow with or without her consent. On the wedding-day she receives from him the present of an ox, or its equivalent, four goats.

[1] The father of Ali Pasha, of Ioannina, was the son of a slave.